A SERMON

PREACHED upon the

Anniversary Solemnity

OF THE

Happy Inauguration

OF

Our Dread Soveraign LORD

King JAMES II.

In the Collegiate Church of *Ripon*,

February the 6*th*. 168$\frac{5}{6}$

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SERMON

OF THE

LATE

KING.

To my LORD,

THE

Lord HENRY,

EARL of *PETERBOROW*,

Groom of the Stole, and Firſt Gentleman of the Bed-Chamber to His MAJESTY, one of the Lords of the Honourable Privy-Council, and Knight of the Moſt Noble Order of the GARTER.

My LORD,

HOmilies *are by* our Rubrick (*and the* Statute) *to give place to* Sermons, *where they may be had*; *and therefore the Miniſter who Officiates on* the King's-Day, *is obliged rather to* Preach a Sermon *of his* own Compoſing *upon the ſame Argument, than to Read the* Homily concerning Obedience to Rulers

and Magiſtrates. *This, I doubt not, was chearfully done by* Perſons *and in* Places *of the greateſt Eminency*; *and* we *in the* Country *thought our ſelves bound to be as* Dutiful *as thoſe in higher places*; *as* Affectionate *to his* Majeſty's *Service, tho' not ſo* Eloquent: *And tho' many of Richer Parts, have* of their Abundance *caſt much more* into this Treaſury; *yet Men of Meaneſt need not* deſpair *of* His Majeſty's Gracious
Mar. xij. 42. Acceptance; *whilſt, like* the poor Widow in the Goſpel, *they come to Expreſs their Pious Officiouſneſs to Support his Crown, by* their Oblations; *tho' they betray* their Poverty *by the* Meanneſs *of them, and ſhew how much* greater *their* Zeal *is than their* Abilities *to ſerve Him.*

This I did (as well as I could) in His Majeſty's Collegiate Church of *Ripon*; *nor is it* Oſtentation, *that makes me Preach it* over again *from the Preſs, but* pure Charity *towards the Cure of* the Leproſie *of thoſe* Rebellious Principles, *which every Prieſt muſt needs ſee* tokens *enough to* diſcern *to be that* Plague in the Head, *which renders too many among our*
Lev. xiij. 44. *ver.* 46. *People ſo* utterly unclean, *as that they are only fit to* dwell alone, and without the Camp of Iſrael. *And as the Prieſt* under the Law, *who attempted the Cure of any other* Leper, *was by* God's *Direction to begin*
xiv. 14. at the Right Ear, *and from thence to proceed to* his Right Hand; *ſo, I thought my ſelf obliged to* Print *what I had* Preach'd, *that they might* Handle *what they* had heard, *and be the more perfectly* Convinc'd,

vinc'd, *how much it concerns* us *to Endeavour* their Cure, *and* them *to join with us in our Prayers to* God *for the Perfecting it.*

The Subject *Convinces me, how ready* ſome *will be to take Offence at the* Author *and* Argument *of this Sermon*; *and tho' I neither* fear *the Cenſure, nor* court *the Favour of Men ſo diſaffected to the Government*; *yet I thought my ſelf obliged to make Choice of* ſuch a Patron, *as had been a* Pattern of Loyalty *to others, and was Himſelf* Able *and* Willing *to Protect both*; *and to Maintain* that Truth, *which hath been the* Rule of Your Life: *Your Lordſhips* Devotion to Your Prince, *and* Zeal for His Service *being as* well known *as Your* Perſon. *And tho' there be* little *in this Diſcourſe* Worthy *of Your Judicious Eye, or Owning*; *Yet* the Cauſe *which it Pleads, being* That *for which Your Honour hath always Expreſſed* ſo Great a Concern, *as to venture* Your Life and Eſtate *in it, makes me* not Deſpair *of its Acceptance: And Your Eminent and Undeſerved Goodneſs, of which I have had ſo long Experience, ſecures my Pardon for* Prefixing Your Name *to it.*

If my Abilities *had born Proportion to* my Will, *it ſhould have been* as far beyond, *as it now will* fall ſhort *of Your Lordſhips Expectations: But my* Comfort *is, That as it gives me an* Happy Opportunity *to Teſtifie* my Gratitude *for Your former Favours, ſo there will be* a Power in Your Acceptance *to make* Plainneſs *an* Ornament, *and to Oblige others to* think well

well *of the mean but* ſincere *Performances of him, who accounts himſelf obliged* to be, *as well as* to ſubſcribe *himſelf*,

My Lord,

Your Lordſhip's,

In all humble Duty, and

Unfeigned Obſervance,

THOMAS CARTWRIGHT.

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1 KINGS viij. 66.

On the Eighth day he ſent the People away: and they Bleſſed the King, and went unto their Tents joyful and glad of heart, for all the goodueſs that the Lord had done for David his Servant, and for Iſrael his People.

WE are now happily Aſſembled in the *Collegiate Church of Ripon*, (endowed and conferr'd upon us by the Bounty of our Royal Founder *King JAMES the Firſt*, of ever bleſſed Memory, in the *Second* Year of his Reign) to Celebrate, according to the Laudable and Religious Practice of good Subjects in former Ages, the *Joyful Inauguration of his Grandſon*, our Gracious Soveraign Lord *King JAMES the Second*; on the Firſt Day of the *Second Year* of his Reign. And we may now remember, with Comfort and Satisfaction to our Conſciences, how the *Men of Ripon* (or *our Friends of Ripon*, as they *Ironically* call'd us) were ſingled out and traduced, not many Years ſince, by *Julian Johnſon*, *Ferguſon*, and other *hot-ſpurs* of the ſame Faction and Sedition, (who were then carrying on *an Accurſed Conſpiracy* againſt *Aug.* 2. 1604.

againſt the Crown and Church of *England*) and Expoſed to the Madneſs of the People, to be Ridicul'd and Revil'd for our early, and then unfaſhionable Loyalty, expreſſed in our Addreſs; in hopes that they might either have Laugh'd or Frighted us out of our Duty and Religion.

Now that we may teſtifie to the World our unmoveable Steadineſs, and the renewed Evidence of our Fidelity to the Crown in all unſhaken Principles and Practiſes of Loyalty; let us do the proper Work of *the King's Day* in its ſeaſon.

Let us Bleſs *God* for the miraculous Diſappointments of all the malicious Hopes, and infernal Deſigns of thoſe Blood-thirſty Men, being not only agreeable to their Anti-Monarchical and Anti-Epiſcopal Principles; but, in truth, inſeparable from them. Let us *be joyful and glad of heart, for all the goodneſs that the Lord hath done for David his Servant, and for Iſrael his People.* Shew your Love to his Perſon, and your Zeal for his Government; reſign up *your ſelves* (as you have done *your Charter*) to Him, not doubting of a proportionable Favour and Encouragement: and as you have ſtood to your Prince in his ſevereſt Tryals (according to your bounden Duty) ſo let it not be in the power of any Diſcontented Perſons whatſoever, to Taint you with the leaſt blemiſh of Diſloyalty.

We want nothing (bleſſed be *God* and the King, as to our External State) but what to *miſs* for.

Do

Do we not enjoy *Peace*, *Plenty*, and *Liberty*; nay, and the *Beſt Religion* in the World? and why then ſhould we diſquiet our ſelves or others, with the fanciful Imaginations and unreaſonable Fears of future Evils, for which in reality, there appears no Foundation, but in our own diſtemper'd Brains? Let us do our Duty, and the King his Pleaſure; let us not prevaricate with God or him, but be as obedient to his Commands, as *Iſrael* was to *Solomon*'s: Whoſe *Excellent Preſident* I have choſen to ſet before you, to Copy after.

A Text which you muſt needs by this time ſee, to be proper and pertinent, and ſuch as by the Bleſſing of God, is made very ſeaſonable and ſuitable to *this Day*'s Solemnity: Which, if it had fall'n into the hands of one, whom better Parts and more Leiſure had fitted for this Service, might have afforded you a Diſcourſe, not Inferiour to what this great and firſt Anniverſary Solemnity, might teach you to expect, But the happy Occaſion of our meeting, and your own obvious Meditations upon it, will eaſily draw out the Paralel between this People in my Text, and your ſelves, without the help of a Preacher.

The main Ingredients, which concur to the completing the happineſs of any Kingdom, you will find to meet here in my Text, *A Wiſe and devout King*, a *Loyal and Religious People*, and *a good underſtanding* between them.

Solomon takes care to build and adorn the Temple

of God, and the People contribute freely and largely to it: He brings the Ark of the Covenant into the City of *David*, they attended it with all due Solemnity, he eſtabliſh'd Religion by a Law, and the People take ſpecial notice of the Honour and Welfare of Religion, under his Government, of *the Glory of the Lord filling the Houſe of the Lord*, as a teſtimony of his owning what the King and they had done; and of *God's hearkning to the King's and their Prayers* in the Houſe, which he in their ſight had newly Dedicated to him. He *honoured God with his ſubſtance, and with the firſt-Fruits of his Increaſe*, he Sacrific'd *Two and twenty thouſand Oxen, and an Hundred and twenty thouſand Sheep*: They were well pleaſed with his Royal and Religious Performances, and his *Peace-Offering to the Lord*; this was the Joy of their hearts, and they feaſted themſelves with the Remembrance of it, to ſee Holineſs and Happineſs meet together, Piety and Proſperity kiſs each other. *Solomon held a Feaſt, and all Iſrael with him*, (a great Congregation) *Seven days and Seven days*; *and on the Eighth day he ſent the people away, and they Bleſſed the King, and went unto their Tents joyful and glad of heart, for all the goodneſs that the Lord had done for David his Servant, and for Iſrael his people.* God hath bleſſed us with a *Prince* at this time, not inferiour to him in my Text, *for his Knowledge and Conduct in Government*; one who hath been brought up moſt part of his Life, in the School of Affliction, which hath *wrought Patience, and Patience ſuch Experience in him*;

Verſ. 11.

Verſ. 30.

Prov. iij. 9.

Verſ. 63.

Verſ. 65.

him; ſuch knowledge of *Men* and *Buſineſs*, that if he do not *by Judgment Eſtabliſh this Kingdom*, the fault will not be his, but our own. For we cannot expect, either from *God* or the *King*, to be made happy, whether we will or no; we may pull down Deſtruction upon our ſelves and our Poſterity, by the very ſame methods that we did in his Father's time; we may be Deſtroyers of our ſelves, and the eſtabliſh'd Religion, and make our ſelves *Examples* of *God's* and the King's Juſtice: But if we will *take Example* of this people in my Text, the *Sons of Zerviah* ſhall never be too hard for our *David*, nor will he ever be out of love with us, or our Religion. Loyalty is the King's Joy, the Kingdoms Happineſs, and the Subjects Glory; and if all people would be Loyal, no Kingdom could be miſerable; I am ſure not ours. All the ties of Duty and Gratitude do at this time indiſpenſably oblige us to it, and to give his Sacred Majeſty the beſt aſſurance we can, that we know our Duty, and that we are firmly reſolv'd to act according to it, as did this people in my Text, *On the Eighth day he ſent the people away, and they bleſſed the King, and went unto their Tents, joyful and glad of heart, for all the Goodneſs that the Lord had done for David his Servant, and for Iſrael his People.*

In which words there are Five Particulars obſervable:

I. *Regia populi Diſmiſſio*, the Royal Diſmiſſion of the People: *On the Eighth day he ſent the People away.*

II. *Populi Benedictio Votiva*; the People's dutiful Valediction; *They bleſſed the King* at parting.

III. *Populi Submiſſio*; the Peoples ready Submiſſion: *They went into their Tents.*

IV. *Populi Exultatio*; the People's Satisfaction and Triumph: *They were joyful and glad of heart.*

V. *Exultationis ratio*; the good Ground, and juſt Reaſon of their Triumph: 'Twas *for all the goodneſs that the Lord had done for David his Servant, and for Iſrael his People.*

I ſhall endeavour to Explain and Apply each of theſe Particulars in its order: The *firſt* whereof is:

I. *Regia Populi Diſmiſſio*; the Diſmiſſion of the
Arab. People; *when*, and by *whom* it was made: *Octavo a ſeptem poſtremis poſt ſolennitatem die*; On the Eighth from the latter Seven days Solemnity, of the Dedication, or *Encœnia*, (ſuch as our *Wake-Days*, and *Church-Feaſts* are) for in both Solemnities there were Fourteen Days; Seven for the *Dedication*, and the other Seven for the *Feaſt of Tabernacles*; which began on *the Fifteenth of September:* After the exact Termination whereof, *Solomon* informed the People, then Aſſembled, from the Eaſtern to the Weſtern-borders of his Dominions, of their Duty to *God* and the King; and having made a Collection among them, to defray the charge of the Sacrifices which had been offer'd; when they had done the buſineſs for, and unto which he call'd them, he lets them know, That he was not willing to detain them any longer from their private Employ-

Employments; and that he diſpenſed with their farther Attendance, and gave them leave to depart on the morrow: Which they accordingly did, on *the* 23. *of September*, with their Hearts as light as their Purſes; they carried away little Money, but much Mirth along with them into the Country; and were ſo far from grudging what they had ſo piouſly ſpent, in *God*'s and the King's Service, that they gloried in its Acceptance, and thought their Moneys well beſtow'd, and their Journey well paid for. The Subjection of the People to their Prince, was then thought as natural as that of Children to their Parents; they never dream't of a *State of natural Freedom*. When he call'd them, they came; and when he diſmiſſed them, they went away. I wiſh the ſame *Prudence*, *Temper* and *Moderation* had always been in all our fellow Subjects; then would not that wild Notion, and ſeditious Opinion ever have been broached among us, That *the King cannot* Prorogue *or* Diſſolve *his Parliaments* (in which his People are Repreſentatively Aſſembled) *till their Petitions be anſwer'd*, and their *Grievances redreſſed*; or that they may tarry till *they diſmiſs themſelves*, and not depart when the King thinks fit and convenient, as *Solomon*'s People in my Text did, with great Submiſſion and Satisfaction; which they intimated to the King, when it was his Pleaſure to diſmiſs them, by taking occaſion to *bleſs him* at parting; which was their *dutiful form of Valediction*, and the Second part of my Text: To wit,

II. *Populi*

Vers. 14. & 55. II. *Populi Benedictio Votiva.* King *Solomon bleſſed the people* both *before* and *after his Prayer*; and now they make bold to let him know, That they will not be indebted to him in any good Offices, and that he ſhall not outvye them in ſuch acts of Piety: They *bleſſed the King*, and bleſſed are they for ſo doing, and bleſſed are all they that do like them. 'Tis an Excellent thing, when in an happy Emulation *the King* and *his People* do ſtrive, as much as in them lies, to out-bleſs one another; 'tis pity that a Contention ſo Pious as this ſhould fall, or that any other ſhould ariſe between them, then who ſhall contribute moſt to each others Happineſs: For the King's and People's Intereſt can never be ſeparated, without indangering the Ruine of both.

The King laboured their Profit, they his Honor; they received Security from him, he Service from them; he deſign'd their Good, they his Glory; he was Bountiful to them, they Thankful to him; he prayed for them, they prayed for him; he *bleſſed* them, and they now *bleſſed* him; as if they mutually contended, who ſhould be forwardeſt, in the diſcharge of their truſts and obligations, *the King* or *his People*. But tho' he had a Commiſſion from Heaven to *bleſs them*, becauſe he was their Soveraign and Supreme Governor; yet how durſt they be ſo bold as to *bleſs him*, for *without contradiction the leſſer is bleſſed of the greater*? I anſwer, There is a *two-fold Benediction*, the one *Patriarchal*, *Miniſterial* and *Authoritative*; and this the King might, but they could

Heb. vij. 7.

could not pronounce; they could not give, but receive it: The other *Supplicatory*, and (if I may take up the Word) *Charitative*; and such a *blessing* as this, Inferiors may bestow on their Superiors, which is call'd *Benedictio Votiva*, or *Bonæ Apprecationis*; and so *Benedicere* is no more then *Bene precari*, and seems to be the pious Result of their Gratitude to the King, in their best Wishes and Prayers to *God*, for his Peaceable and Prosperous Reign over them, in such common and Religious Acclamations, as *God save the King*, which is a Tribute of Loyalty and thanksgiving, which all his Subjects owe him; *Agentes Gratias propter Opera quæ fecisset, & Orantes Solomonem longævo tempore regnare.* *Interlin. Gloss.*

It was not it seems the Religion of those times to *Curse the King*, *no not in their Hearts*, but to *bless him*: not to censure his Actions, upon the bare Credit of the flying Reports of light-headed and disaffected Persons (which are always full of Uncertainty, and many times of Malice:) Not to quarrel with him, because he will not suffer them to take his Sword out of his Hand, till they could be strong enough, by his own Concessions, to cut off his Head with it: There was no *speaking evil of Dignities*, no petulant Girding at their Superiors, no loose Lampoons, no bitter Invectives against them; they neither despised them themselves, nor tempted others to do it, that they might in time destroy them: For they knew that *Shimei's Railing* would end in *Sheba's Rising*; that Detraction was the ready Road to Sedi-

tion

tion, and accordingly *Slandering of the Footsteps of God's Anointed*, was join'd with *Blasphemy against God.*

Psal. 89. 50.

They durst not think any Evil of him, much less desire any the least Evil to befall him; but as *Jacob blessed Pharaoh* (who was none of the best Princes, nor yet his *own Prince*) so did they conceive themselves, much more indispensably oblig'd *to bless their Solomon*, their Wise, their Religious and most gracious Soveraign. And I heartily wish, that the Generation of Vipers, who have spit out so much of their Venom against Authority in our Age, would *bring forth fruits meet for Repentance*, least *Cham's Curse* come upon them, for *not hiding their Fathers Nakedness from the Scornful.* Will you be led by none but those Vile Men, who have nothing to render themselves considerable, but by being troublesom? Are you resolv'd to have no *prudential regard* to the present State of Affairs? Will you neither be reconciled to his Majesty, nor his Friends, till they are of *your complexions and perswasions*, tho' Subjects as Loyal as your selves? If the old *Pharisaical Leaven* of Acrimony and Sourness were purg'd out of your Hearts, you would be of more amicable, charitable, meek and quiet Dispositions; nor would you suffer your *Zeal* to be such a *Cormorant*, as to devour your *Charity*; nor to grow so fierce, as to fly upon every thing, which Custom and Education hath not rendred familiar to you? Will you not suffer others patiently to see with their own Eyes? Or must you needs be angry with them, for not being

Wise

Wiſe enough to be of your Opinions? Will you fly in your Neighbours Faces for every Trifle? Nay, in his Majeſty's Face too, if he favour ſome few of them, of whoſe good Services he hath had ſo long Experience, becauſe they are not of *your Perſwaſions* in all things? Is it not poſſible for Men of *two Minds*, to be of *one Heart?* Cannot we carry it fairly and amicably, with Meekneſs and Innocence towards them, with whom our Principles do not incline us to be ſo free and familiar? *Divinity* is no Stranger to *Humanity*; it Tolerates what it cannot Remedy, and the moſt Chriſtian Man will be the moſt Complaiſant to his Brethren; he will give no unneceſſary Provocation, nor will he move any needleſs or endleſs Controverſies: There being a great many truths of ſo ſmall Importance, that a wiſe and good Man will part with them all, for a Grain of *Charity*. Hath not the Incontinency of diſputing rather divided, than reformed the Church? And would not our Congregations be more edified by a *Catechiſm* than a *Controverſie*; and a Miniſter of the Goſpel be better employed, in *approving* himſelf to be a Chriſtian, than in *proving* the Pope to be Antichriſt? 'Tis *Practical Divinity*, of which there is no diſpute, that muſt bring us all to Heaven. Have you no value for the Gracious Character which his Majeſty hath given, of the *Exemplary Loyalty of the Church of England?* Or are you grown ſuch Children, that if you may not have every thing that you fancy, you will throw away every thing that is offer'd you, and fall out

with your Meat, and the Father of the Country under whose Protection you Eat it? Does not this favor of the old *Presbyterian* Temper?

Let me Conjure you all, who hear me this Day, by the Respect which you owe to the *Truth of the Gospel*, to *our Mother the Church of England*, to the *King*, whose *Day* it is, that you now Celebrate, to the *Publick Peace* without, and the *Private* within you,

Rom. xij. 18. xiv. 19 *If it be possible, and as much as lyeth in you, to live peaceably with all Men. Follow after the things which make for peace*; go along with them, as far as you can, with Truth and Charity; and where you part, let it be like Friends: So shall we *Edifie one another in our most holy Faith*; make the Pleasure of his Majesty's Government, abate the Burden of it; and

1 *Tim.* ij. 2. *lead quiet and peaceable Lives under him, in all Godliness and Honesty*, as did this People in my Text, under *Solomon*; whose *dutiful Submission to him*, is the next thing to be consider'd, and recommended to your Imitation, to wit;

III. *Populi Submissio*; *They went unto their Tents.* They knew 'twas fit for them to depart, when it was the King's Pleasure; but yet to tarry, till it were so: They resolved not to continue longer, nor yet to leave him sooner: They would have been glad to have enjoyed the Blessing of his Presence longer; but having receiv'd his Commands to be gone, they departed, and *went unto their Tents*, every Man to his own Habitation, without any Dispute or Regret, to abide

abide in his Calling to which he was call'd, as a Member of the Common-Wealth; to meddle with nothing but his proper buſineſs, and left the Adminiſtration of Religion to the Prieſts, and the Government of the Kingdom to *Solomon*.

Not from the Court to the Camp; not from waiting on him, to war againſt him; but from the Temple, to their Tents. For St. *Paul* ſays, That *Kings* are, not by *God*'s Sufferance, but *by his Ordinance*: and therefore, even ſuppoſing them never ſo bad, they are never *to be reſiſted*. You may take up the Buckler of Patience; but you muſt not take up Arms againſt them: for Rebellion is ſuch rank Poiſon to the Soul, that the leaſt Scruple of it is *Damnable*, the very Intention of it in the Heart is Mortal. *Rom.* xiij. 1. *Verſ.* 2. Ibid.

Our Religion will never ſuffer us to diſpence with our Loyalty, to ſerve any worldly Intereſt or Advantage; no not for its own Defence. It ſets the Crown faſt and eaſie upon the King's Head, without Catechiſing him: For be his Heart inclinable to any Religion, or none, it leaves him no Rival; none to Inſult or Lord it over him: It diſclaims all *Uſurpation*, *Popular*, or *Papal*; neither *Pope* nor *Presbyter* may *controul him*; none but the *great God*, *the only Ruler of Princes*, can over-rule him; to whom 'tis his Duty, Glory, and Happineſs to be ſubject. Tho' the King ſhould not Pleaſe or Humor us; tho' he ſhould *rend off the Mantle from our Bodies* (as *Saul* did from *Samuel*;) nay tho' he ſhould Sentence us to Death,

(of which, b'eſſed be *God* and the King, there is no danger;) yet, if we are living *Members of the Church of England*, we muſt neither open our Mouths, nor lift up our Hands againſt him; but *Honour him before the People and Elders of Iſrael.* We muſt imitate *Jeremiah* in *Priſon*; *Daniel* in *the Lions-Den*; *Amos*, *ſtruck through the Temples*; *Zachariah*, *Murder'd between the Porch and the Altar*; our *bleſſed Saviour*, *living* under *Herod* and *Tiberius*, and *Crucified* under *Pontius Pilate*; His *Diſciples*, under *Caligula*, *Claudius*, *Nero*, and *Domitian*; *Chriſtian Biſhops*, under *Heathen Perſecutors*; none of which ever Revil'd their Princes, or Reſiſted them.

1 *Sam.* xv. 30.

Who queſtioned *Saul* for *ſlaying the Prieſts*, and *revolting to Idolatry?* Who queſtioned *Joram* a *Parricide*, and *Murderer of his Nobles?* or *Joaſh*, for *his Idolatry*, and *ſlaying the High-Prieſt?* Did the *Sanhedrim* do it? Who queſtioned *Theodoſius* for *Murdering Six thouſand innocent perſons?* Who queſtioned *Conſtance*, *Valens*, or *Julian the Apoſtate?* Who traduc'd their Perſons, or Dignities, or offer'd them any tumultuous Affronts, or Remonſtrances? So that unleſs *we*, in theſe *latter days*, do underſtand the Mind of *God*, better than the *Jewiſh Church*, and the *Primitive Chriſtians* did; we muſt not ask our Prince, why he Governs us otherwiſe, than we pleaſe to be Govern'd our ſelves. We muſt neither call him to Account for his Religion, nor queſtion him for his Policy in Civil Matters; for he is made our King

King by *God's Law*, of which *the Law of the Land* is only *Declarative*: 'Tis *God alone* who can take Vengeance of him, if he does amiſs; and proportion Puniſhments to his Perſon: Upon *his* Providence are we oblig'd to depend, who never fails to help Religious Men and Kingdoms in their Diſtreſſes, and *makes all things work together for their good*. But I need not plead for Submiſſion unto *Evil Kings*; ſince *God* of his infinite Goodneſs hath beſtowed *ſo Good and Gracious a King* upon us: Who tho' he be not of *our Religion*, (had we but thankful Hearts to acknowledge his Favours) his Kindneſs is as great to us, as if we were *of his*: for he is not a *Nero*, but a *Conſtantine the Great* to us. *Rom.* viij. 28.

The *Jews* ſay, That the *Keys of the Temple* were not hung at the *High Prieſts Girdle*; but laid every Night *under Solomon's Pillow*, as belonging to his Charge. To eſtabliſh Religion by a Law, is the King's Province: To uphold, and maintain the Church, and her Legitimate Children; this he hath freely undertaken, beyond our Expectations, (if not Deſerts:) And if he be not ſo good as his Word, at laſt, I pray *God* the Fault be not *ours*.

The *Ark of God* was *not ſhaken*, as many fear'd it would have been, at the Death of our late gracious Soveraign Lord, King *Charles the Second*; but continued ſteady, without the leaſt Commotion. No Cry in our Cities, no Complaining in our Streets, no Tears but thoſe of Love and Loyalty: The Lord

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is ſtill with us, and hath ſet another gracious King over us; and the *preſence of God's Ark* is once more ſecured to us, even *in Verbo Regis*, in the *Word of a King*, which is as ſacred as his Perſon, and as currant as his Coin; for *in his Word*, there is *Truth*, as well as *Power*: And thoſe early and moſt gracious Aſſurances of his Princely Piety, and undeſerved Goodneſs towards us, made in his *Privy Council this time Twelvemonth*, have been ſtill renewed, repeated and multiply'd to us, in deſpight of all our Ingratitude; which would make a paſſage to Men's Hearts through *their Brains*, (if they had any) and teach them; firſt to admire his Goodneſs; then to be confident in it, and thankful for it; and to ſay as *Mephiboſheth* of *David*, *My Lord the King is as an Angel of God: Do therefore what is good in thine Eyes.* Was *he* ever *worſe than his Word* to any Man? Or what ground hath he given any of us, to apprehend that he ever will be ſo? Who was ever ſo exceeding tender of his *Honour* as he? ſo *Juſt* to all; ſo Kind beyond example to his Friends and Servants? How can we ever truſt our Lives and Fortunes in ſafer Hands than his? He hath done more, than ever any of us durſt ever venture to look for, to give us Confidence in him; enough to puzzle our Underſtandings, as well as our Gratitude: And how can he give us *better ſecurity* than he has done? Shall we ſuſpect him without cauſe, or remain diſſatisfied, when he hath given us the beſt Security that our Cauſe admits of? Or

Eccl. viij. 4.

2 Sam. xix. 27.

quarrel

quarrel for *more*, when we have *enough*? Or how can we ever hope to be the better, by provoking him, in whoſe Pleaſure we are ſo Happy? Why ſhould we endanger the loſing of thoſe *ſubſtantial bleſſings* we have, by *ſnapping at the ſhadow*, which we can never catch, and doth not belong to us, if we could? To ſuſpect our Prince, where we cannot help our ſelves, is of all Fears the moſt unreaſonable. 'Tis not ſafe, by Inſolence and Peeviſhneſs, to provoke a meek and merciful Prince, to Severity and Rigor. Princes muſt not be upbraided with their Promiſes, much leſs threatned and menac'd with audacious Expoſtulations, if they do not perform them; for their Promiſes are *Donatives*, and 'tis reaſon the *Doner* ſhould have the *explaining* of his *own mind*; when they to whom he promiſed it, owe it chiefly, if not only, to his Grace and Favour. 'Tis therefore our *intereſt*, as well as our *duty*, to uſe our King with all the ſubmiſſive Intreaties imaginable: Irreverent Reproofs not becoming Subjects to their Soveraign.

And how can we declaim enough then againſt thoſe Jugling Hypocrites among us, who talk of nothing but their *Zeal for Religion*, whilſt they deſign nothing but *Rebellion*? Who, to get a miſunderſtanding between the King and his People, uſe all the Black Art and Induſtry, which quick-ſighted Malice can teach them, to Poiſon the unthinking People with ſtrong Suſpitions of his Majeſties *Truth*, *Honour* and *Juſtice*? We muſt be wanting to our *Religion*, *King*,

King, *Church* and *State*, if we ſhould tamely ſuffer our People to be ſeduc'd into ſuch *groundleſs Fears and Jealouſies*; and not tell them, That if theſe Profligate Wretches, did not tranſgreſs all the bounds of *Truth*, *Reaſon* and *Modeſty*, they could not poſſibly render *him ſuſpected*, much leſs *odious*; and that if their Impudence were not equal to their Malice, they could never make ſuch falſe and ſcandalous Reflections upon his *Perſon* and *Government*, as they daily do. They would make us believe, That we are upon the very brink of thoſe Dangers, which Wiſer Men cannot ſee; and complain of thoſe Greivances, which no body feels or ſuffers. Did our *Religion* ever Flouriſh more than now? Were we ever more Conſiderable either at Home or Abroad? Would you fain ſee another *Rebellion* ſpring out of the Aſhes of the Two laſt; if not ſit ſtill, *Truſt God and the King*; let them Govern the Kingdom, and be thankful to his Majeſty for *keeping ſuch Guards about him*, as may be *Rom.* xiij. 3. a *Terror to Evil-doers*, *and a ſafeguard to them that do well*. Conſider well, Whether the greateſt Sticklers for the *Church of England* at this time, be *moſt conformable to it* themſelves; whether they themſelves are obedient to the *Civil* and *Eccleſiaſtical Laws*, which they ſeem ſo Zealous to maintain, that they fear we ſhall all be undone, if any one of them be broken. Take heed there be not *Anguis in Herba*. Look well about you, before you *leap* into their Snares. May not a *Private ſubject*, by their good leave, break *Twenty Laws*

Laws with leſs Noiſe, than their Soveraign *one*? Do not they act like Men, who have a deſign to beget a Miſunderſtanding between the King and his People, and hope to gain ſomething of both; if they could inflame the Crowd into an Inſurrection? Do they not long to ſet the Kingdom on Fire, to warm their own Fingers, and to enrich themſelves, as ſome once did, with the Spoil and Plunder of their Neighbours? Will you tamely ſuffer them, to pull down the goodly Fabrick of Church and State, to mend their own Fortunes, which are as deſperate, perhaps, as their Deſigns? And will you venture the *ſpoiling of all*, in hopes of *mending* your ſelves in *One Circumſtance*? Did not *God* ordain *Adam* to rule over his Wife, without giving her, or her Children, any Commiſſion to *limit* his Power? What was given to him in *his Perſon*, was alſo given to *his Poſterity*; and the *Paternal Government*, continued *Monarchical* from him to the Flood; and after that to the *Confuſion of Babel*, when Kingdoms were *firſt erected* and planted over the Face of the Earth: And ſo what Right or Title the People can have, or what *Commiſſion*, either of *Limitation* or *Mixture*, to reſtrain *that Supremacy* which was as *unlimited* in *Adam*, as *any Act of his Will*, (it being *due to the Supreme Fatherhood*,) or from what time it commenced, the *Scripture* no were tells us. Where is the *Peoples Charter* extant, either in *Nature* or *Scripture*, for invading the Rights of the Crown? Or what Authority can they have from either, to introduce their

Gen. x. 10, 11.

Devices of preſiding over *Him*, whom *God* and *Nature* hath ſet over them? Nay, how vain and void of Senſe, are all theſe *Popular Projects?* Who can ſet ſuch bounds to *his Prerogative*, as to *impoſe Penalties* on him, if he exceed, or put thoſe *Conditional Limitations* in Execution? Nor can the *King himſelf* diveſt himſelf of *his Supremacy*, or *diſcharge* his Subjects of *their Allegiance*. And if any *Monarch* will be ſo free-hearted, as to lay down his Lawful Power at his Subjects Feet; if he will throw up that Commiſſion, which he had from *God*, independant of any other, and take a New one from his Subjects (as ſome Inferiour Magiſtrates do from him) *quam diu ſe bene geſſerit*, or *durante beneplacito populi*, during the Pleaſure of our *Sovereign Lords the People*; he forgets that it was a *Divine Hand coming out of the Clouds*, which ſet the *Crown on his Head*; and that when there was but *One good King* upon the Face of the Earth, (only *Solomon*,) their *Original* was deriv'd *from God above*, and not from *the People beneath*. For 'twas *God himſelf* who beſt knew it, that ſaid, *By me Kings Reign.*

Prov. viij 15.

Be their Religion, and Adminiſtration of their Office what pleaſes them; they are of *God's making*, and muſt not be of the People's *marring.*

Our King comes to his Crown by *Lineal Deſcent*, from the Loins of our *David*: He is no *Alien* or Stranger to the Royal Race; nor does his *Promotion come either from the Eaſt, or from the Weſt*: But 'tis *God* who hath ſet him over us; with *his holy Oyl hath he anointed*

anointed him, and ſet him on *his Father's Throne*. 'Tis to *God's Grace* alone, that we owe our King; and by the *Royal Conceſſions* of *him*, *and his Anceſtors*, do we enjoy our *Liberties* and *Properties*: And the Duty of *Subjects* to their *Princes*, of *Servants* to their *Maſters*, and of *Children* to their *Parents*, is *obliging* to them, tho' they *never ſwore* to do it; for 'tis not the Reſult of *Chriſtianity* or *Policy*, but a *principle of Nature*, which *Religion* doth not *alter*, but *eſtabliſh*. Tho' *Darius* were an *Alien*, and an *Enemy to his Religion*, compelling to *Idolatry*, and kept the People of *God* in Captivity as Slaves; yet *Daniel* paid him the Homage of a good Subject, after he had been *ſhut up in the Lions Den*. He acknowledged him to be his King, and honour'd him accordingly; *O King live for ever*: And the *Primitive Chriſtians* wiſhed *Julian* himſelf, *Length of days and proſperity*. *Dan.* ij. 24.

And as *our Religion* is not *Evangelium armatum*, nor will ſuffer us to riſe up againſt our King, *Vi & Armis*, not to be done without the Violation of *all the Laws of God and Man*; ſo neither ſhall we ever have occaſion to do it, as they had *Precibus & Lachrymis*, thoſe pious Weapons, with which the *Primitive Chriſtians* overcame the Tyranny of their Perſecutors: For *the King's Heart is in the Hand of the Lord*; and he who can *turn it whitherſoever he will*, hath inclined it hitherto, (and I truſt will always do) to the Protection of the Church of *England*: Wherein we have his *Royal Word* for our Security; and if *Prov.* xxi. 1.

that be not ſufficient, to allay Mens Fears and Jealouſies, I know not what will. We can appeal to his Sacred Majeſty, how we adher'd (as became us) to his Right *for Conſcience-ſake*; tho' againſt that, which ſome ſhort-ſighted Polititians, and worſe Chriſtians, would have made us believe to have been our Intereſt: We cannot but glory in the Reproaches and Injuries we ſuſtain'd, on his account, from *the Out-rages of the Mobile*. He is of too generous and gracious a Nature, to uſe the Power, which *God* hath given him, to *procure their Ruine*, who were always ready, and ever will be, to do their beſt to *prevent his*. And therefore the *Venient Romani*, the *groundleſs Jealouſies of Popery's coming in*, which alarums the Rabble, ſhall not be ſuch a *ſcar-crow*, as to *fright* us out of *our Wits and Religion*; nor ſhall it ever exaſperate or enrage us, to do any thing that is wicked upon the apprehenſions of it; nor to *abandon* our *Loyalty*, *Juſtice*, and *moral Honeſty*, to prevent it. For it would be a Contradiction to maintain, advance, or eſtabliſh *Religion* upon the Ruines of *Juſtice*, which founds all Religion; nor muſt *God's Ordinance* be ſecured in one point, by endangering it in another.

No doubt but the King will gratifie his own Perſwaſion, without any ſevere and cruel Methods on the other hand; for he naturally abhors *Sanguine Sacrifices*: Upon which conſideration, he hath been pleaſed, by *his own Royal and voluntary Declaration*,

to

to renew and confirm to his Subjects, the beſt *Magna Charta* that ever they had: A *Bleſſing obtained without a Rebellion*, and which calls for a ſuitable Veneration and Return from his People. He knows, that *ours* is *a Religion*, that hath always aſſerted the *Rights of the Crown*, with Life and Fortune: And how chearfully the Members of it, have ſpent their Blood and Treaſure in *his own*, *his late Majeſty's*, and *his Father's Service*: And how they ſtand affected to *his Prerogative*, upon which they know all *Popular Encroachments* to be as fatal, as *Inundations* of the Sea: And that *looſe Reins*, caſt upon the Neck of a *Reſty People*, will teach them a trick to *throw their Rider*, till none can ſit them: And that none can live *in the Communion of our Church*, who does not ſolemnly renounce all rebellious Principles and Practices, and diſclaim all Uſurpations whatſoever, upon Sovereign Powers. He can never be over-rùled, by any *deſigning* Men (of what perſwaſion ſoever) to put off his own generous Nature, and innate Kindneſs to his old Friends: He is very well content, we ſhould be as faithful to *God*, as we are to *him*; as true to *our Religion*, as to *our King*: *God* Preſerve and Proſper him for it.

Alas! We do but flatter our ſelves, if ever we hope to be Govern'd, without that which is commonly call'd an *Arbitrary Power*, (let the Word ſound never ſo harſhly:) The only queſtion is, *Who* ſhall have it? Whether it ſhall be in the *King*, or the *People*?

ple? In *one* or *many?* And the Denial of *neceſſary Powers* for the ſafety of the Kingdom; which (call them what you will) are the *Regalia*, the *Inherent Rights of the Crown*; for Fear of Miſ-Government, is the ready way, to loſe all the Fruits and Benefit of Government it ſelf, for want of thoſe powers to ſupport it. For 'tis impoſſible for any Common-Wealth to ſubſiſt, without that dreadful thing, call'd *Arbitrary Power*; (if by *Arbitrary* you mean, as I do, *Supreme* and *Abſolute.*) True it is, That if *this* be veſted *in one*, the People are over-apt to call it *Tyranny*; but if *in many*, they are pleaſed to chriſten it, by the glorious Name of *Liberty*: Tho' if *Tyranny* conſiſt not in the *abundance*, but *abuſe* of *Power*; not in the *uncontroulableneſs*, but *unreaſonableneſs*; not in the *exerciſe*, but *exceſs* of it; it will be as unjuſt and *Tyrannical in them*, as in *him*, ſo to uſe it: Nor are *Common-Wealths* more ſecur'd from this ſort of Tyranny than *Monarchies*.

16. *R.* 2. 5. 25. *H.* 8. 21 24. *H.* 8. 12 Our own *Statute Laws* acknowledge, That *our King is ſubject to none but God*; and that he hath *an Imperial Crown*; and they call his Kingdom *an Empire*: And by the *Common Law*, the King is neither *inferior* to the *Three Eſtates*, nor *co-ordinate* with them; but is *Major Univerſis*, as well as *Singulis*; Greater than *all* of them, as well *collectively*, as *ſingly*. The *Parliament* doth but *propound*, *prepare*, and *preſent* the Project of the Law; 'tis *the Royal Stamp* that makes it one: The *ſole Legiſlative Power* is lodg'd in the King; and to him (ſaith *Bracton*) belongs the *interpretation*

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of all Laws, when made; (not in *plain* Caſes, but in *New Queſtions*, and Emergent Doubts:) of which *the King* was the *firſt*, and muſt be the *laſt Judge* too: For if *the People* be Judge, he is *no Monarch* at all; and ſo farewel all Government.

There is no State, in which there is not *an ultimate Judicature*, which is not to be accountable; and *Queen Elizabeth* uſed to ſay, That *ſhe was to be accountable to none but God:* Nor did the Proteſtants call this *Tyranny*, or *Arbitrary Government*, in *her* Days: And therefore let not the *Dragon's Tail* pretend now *to lead the Head*, leaſt after much fruitleſs Toil, it draw *the Body* of Three Kingdoms *into the Ditch*. Things are not always in themſelves, as they appear to us: We ſee them but on the Dark ſide; the King hath more Wiſdom than to lay open the *Arcana Imperii* to us: And if an *Implicit Faith* be due to the meaneſt *Artificer* in his own Art, how much more is it due to *the King* in the *profound ſecrets of Government?* His *Actions* are manifeſt, but his *Reaſons* ſeal'd up in the Cabinet of his own Royal Breaſt. And if *Bodinus* ſays true, *A Sovereign Prince may Derogate to the Law, which he hath promiſed or ſworn to keep, if the Equity thereof be ceas'd, and that of himſelf, without the conſent of his Subjects.* Lib. 1. de Rep. c. 8. Suppoſe there were a Law, That the People ſhould pay *no Taxes*, or Contributions to the publick Good, but what every Man himſelf pleas'd; or that none ſhould be *preſſed* to fight againſt a Common Enemy; this would look like a *Glorious State of*

Liberty

Liberty indeed, through a pair of *Popular Spectacles*: But if the King, who is the beſt Judge of publick Neceſſity, ſhould ſee this, would preſently ruine his Kingdom; he were not true to his Truſt, which *God* hath repoſed in him; if he ſhould ſuffer them, to keep their Money, for his and their Enemies to make merry with, and not call them, both in their Purſes and Perſons, to defend him and themſelves, againſt ſuch Invaſions. So that the King may, it ſeems, make uſe of *his Prerogative*, as *God* does of *his Omnipotence*, upon ſome extraordinary Occaſions: For as *my Lord Hobart* well obſerves, *The Statute Laws are made to eaſe him of his Labour, not to deprive him of his Power, and that he may make a Grant with a* Non obſtante *to them*: And indeed the Power of *Diſpenſing* with particular Laws, in ſome Emergencies, is ſuch a *Lex Coronæ*, ſuch a *Prerogative*, without which, no Kingdom can be well Govern'd, but *Juſtice will be turn'd into Wormwood*. For there never was yet, nor ever will be, any humane Law, fram'd with ſuch exact Skill and Policy, that it might not, on ſome occaſion or other, be burdenſom to the Subject, and obſtructive to the publick Good of the Common-Wealth: There being particular Caſes and Exigencies, ſo infinitely various, that 'tis impoſſible for the Wit of Man to foreſee or prevent them. And therefore in all Government, there muſt be a *power Paramount* to the *written Law*; and we have good reaſon to bleſs *God*, that this is lodg'd but *in one*, and in him whom he hath

Colt *and* Glover *againſt the* Bp. *of Litchfield*

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ſet over us, to be *his Vicegerent*; by whoſe Authority, they who break *the Letter of the Law*, in pure Zeal and Loyalty, to ſerve the ends of Government, and to upho!d the *Crown* on the right Head, that *does* and *ought* to wear it; may be *releiv'd*, and *pardon'd*, and *rewarded* too. Suppoſe a *Statute-Law* made in Heat, when the Nation was in a great Fright and Ferment, and upon the falſe Suggeſtions and Depoſitions of them, who were afterwards judicially convicted of being Perjur'd Vil!ains, ſhou!d happen to run the Kingdom into one Miſchief, out of pure Zeal to avoid another: Or ſuppoſe it ſhould rob the King of his Rights of Government, or his Subjects of their Birth-right; or incapacitate them to ſerve him, (as by Oath and Duty bound,) even to the Quelling of an Invaſion, or open Rebellion, which he could not do without their he!p: Muſt the Kingdom be conſum'd in a general *Conflagration*, as the greateſt *City* of it once was, by *Law*? If *Contra Hoſtem Publicum quilibet Homo Miles*, be as true as it is a Common Maxime, That *every Man is in Commiſſion, to ſuppreſs a publick Rebellion*; then why ſuch an Out-cry, as if we were *all undone*, or, might be ſo by force of *Popiſh Arms*? Why ſhould *Proteſtants only* be at liberty, to ſpend their B!ood for the King and Kingdom's Safety, and *the Papiſts ſit ſtill*, and look on? Or why may not *the King ſuſpend ſuch a Law*, when there is *Hannibal ad portas*, as the *Diſeaſes of State*, and the various Exigences, and poſture of Affairs require, and *his own Prudence* and Diſcretion

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ſhall direct him, or invite him to it? I do not ſee *what irregularities* might not be fairly excuſed in ſuch Exigences, by that *Supreme Law of Neceſſity*, which bears down all Tranſgreſſions.

The King hath indeed promiſed *to Govern by Law*; but the *ſafety of the People* is an Exception, implied in every *Monarchical Promiſe:* Nor muſt *Policy*, or *Popularity*, prevail againſt *Piety*. And I am afraid, that ſome of them, who object this ſo ſmartly againſt the King, have forgot *how many Statute-Laws* they themſelves have *broken*; and never yet call'd to account for them: For which they have reaſon to bleſs *God* and the King, and to be ſo very well pleaſed with his *Clemency* to them, as not to grudge others, to be ſharers with them, in the like Indu'gencies. We enjoy enough, and we have no reaſon to deſire, that Men, of as unqueſtionable Loyalty as our ſelves, ſhould be *ſtarved*, becauſe they are not *of our Religion*; when we neither deny them to be *God's Iſrael*, nor the *King's People*. We do not ſay, That the *Church of Rome* is *not a True Church*, tho' we affirm it to be *a Corrupt one*; we like their *Body* well, but not their *Ulcers*; nor have we *left Them*, but *their Errors*. 'Tis the ſame *Naaman*, and he a *Syrian* ſtill; but *Leprous* with them, and *Cleanſed* with us: Which we ſpeak, not out of *cenſure*, but *grief*; for we *pity their Errors*, *pray* for their *Converſion*, and long for a *Re-union*, upon Terms of *Faith*, *Truth*, and *Charity*: Nor indeed, were we *Catholicks*, or *Chriſtians*,

if

if we did not. And that the King may be convinc'd, that we do it from the bottom of our Hearts: Let him ſee, that we envy none of *his Perſwaſion*, any Expreſſions or Marks of his Royal Favour, which he thinks fit to confer upon them; and that *our Eye is not Evil, becauſe he is Good.*

We live, I know, in an unhappy Age, wherein every Man is made to paſs for *a Romaniſt in Maſquerade*, who will not be *a bare-fac'd Rebel*: He muſt break all the Ties of *Faith*, *Truth*, and *Juſtice*, and tamely ſubject all the Laws of God and the King, to the imperious Dictates of ſome ſly popular Incendiaries; or elſe he is condemn'd without Mercy, for *a Betrayer of his Country*, and one who is willing to part with his *Birth-right*, *Priviledges*, and *Religion*. But *I have not ſo learned Chriſt*; nor am I *afraid*, or *aſhamed* of any *Nick-Names*, that ſhall be given me for doing my Duty. *A good Conſcience* never wants *courage*; nor does the Owner of it care more, what *Men ſay*, than what *they dream* of him, when he *diſcharges it*. And my Prayer to *God* ſhall always be, That the *People of England* (thoſe eſpecially committed to my charge) may prove themſelves as *Loyal*, as did the People in my Text: Who left the Government of the Kingdom to *Solomon*, and *went unto their Tents, joyful and glad of heart*; which is the Fourth part of my Text; to wit,

IV. *Populi Exultatio*; the People's Triumph; *They were joyful and glad of heart.* The Wiſe-man tells us,

That *there is a time to Weep* (for the *ſins* and *ſufferings* of our ſelves and others; and ſuch was that, which we celebrated *on Saturday laſt*) and *a time to Rejoyce*, (for *the light of God's Countenace lifted upon us*; and *our Relations*:) For this, we never had *a more ſeaſonable time*, than *that* which gives a *Being* and *Authority to our preſent meeting*. Which affords us as much reaſon to *rejoyce*, as the People in my Text had: Joy being an *Eccho*, a *Religious Repercuſſion*, ariſing from the enjoyment of *God's* Mercy; and a *fulneſs of joy*, a *dutiful Correſpondence* to the *fulneſs of God's Mercy*. Our *returns* muſt be anſwerable to our *receipts*. Nor will *true Gratitude*, be either *ſullen*, or *ſilent*: If God gives us *an Harveſt of Mercy*, he expects *a Tithe of Joy*.

The People in *my Text* thought themſelves infinitely happy, that they had been any ways ſerviceable to their Soveraign's ſatisfaction: And his *gracious acceptance of their performances*, fill'd their *Hearts* ſo brim-full of Joy, that it ran over at their Mouths; as it is expreſſed in the Fifth part of my Text: To wit,

V. *Exultationis Ratio*; The juſt Cauſe of their Triumph, which is alſo *the cauſe of* our preſent Aſſembly; *All the Goodneſs which the Lord hath done for David his Servant, and for Iſrael his People*. *God's* Goodneſs is never entertain'd, as it ought to be, if not with *Joy and Gladneſs of Heart*; the very *end*, at which his Benefits aim, being to make glad the Hearts of Men.

And

And if ſuch *ſtrong Cordials* as theſe, which are now Adminiſtred to us, will not *revive our drooping Spirits*, and make the *Life of Joy* return into our Hearts; 'tis becauſe we are *dead in Treſpaſſes and Sins*. Either we are not ſenſible of his Favours, or think them not worth our Regarding; if we ſtrive to *ſmother them*, and will not give *our hearts* leave to inlarge upon them, as the *Jews* here did, who were truly ſenſible of what *great things the Lord had done* for their Nation, and *how little* they deſerved them.

1. *Regi.* The firſt thing at which they ſeem'd ſo tranſported, is for the *Mercies* of *God* ſhewn *to David*, in *Himſelf*, and *in his Poſterity*; to *Him*, and to *his Son Solomon*, who ſucceeded him; to whom he had given ſuch an extraordinary Gift of *Wiſdom and Underſtanding*, as no meer mortal Man could plauſibly pretend to: For which *his People* do not force a ſmile in their Faces, but *their Joy* was Real and Cordial, it kept their reſidence in *their Hearts*. Not like ſome in this Kingdom, who were never more merry, then *at his Majeſties Afflictions*; and yet now, upon the Turning of the times, faſhion themſelves *to ſhew a Mirth* (as well as they can) *from their Teeth outwards*; and pretend to be affected *with Joy* for that, which (if their former Words and Actions are to be credited,) is their *greateſt Grief*, that they are not able to hinder: They are *now Joyful*, as they were *before Loyal*, only *in Hypocriſy*. But tho' *the King* and *his People* may, *God is not* to be deceived; he *ſearches the*

ſecrets

ſecret Corners of your Hearts; and if *this Days Joy* be not rooted there, he will never accept it.

As your *Satisfaction* is, ſo will your *Rejoycing* be: Joy being but an Expreſſion of that Pleaſure, which we take in the Enjoyment of what we intimately wiſh'd for: And if we underſtood either our *Duty*, or our *Intereſt*, our *Neceſſities* or *Convenience*, muſt needs concentre in *the happineſs of our Gracious Sovereign*, which is *Eſſential* to our *own*. For unleſs *God's Goodneſs be ſhewn to David his Servant*, *Iſrael his People* muſt never expect it. And therefore, when they alledg'd the Cauſe of their Joy; they give the *King's Happineſs*, the Pre-eminence which it ought to have, and aſſign that for the *Firſt* and *Greateſt*.

It is now ſeaſonable for us to conſider, *how Gracious God hath been* to that *Glorious Martyr*, *King* Charles *the Firſt*, *in preſerving and recalling his* Poſterity, to their *own* People and *Inheritance*, in ſetting his *Two Sons* upon his *Throne*. Thoſe *Stones*, *which the Builders rejected*, *have ſince been made the Head of the Corner: This is the Lord's doing*, *and it ought to be marvellous in our Eyes*, and matter of *Joy to our Hearts*.

His *late Majeſty of Bleſſed Memory*, knew full well, that *he* was oblig'd by all the Ties of *Honour*, *Juſtice* and *Conſcience*, to maintain the *Crown*, in its due and *Legal courſe of Deſcent*, (as he did) againſt that *Traiterous Bill of Excluſion*, which ſome reſtleſs Men would have Intruded upon him; who uſed all the

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Black Arts of Hell to rob *his preſent Majeſty* of his *Birth-right* and *Succeſſion*, and would have perverted the *univerſal Principle* of all Nations, and acted contrary to the expreſs Word of *God*, to compaſs his Ruine; as if any *unnatural Injury* might have been done, that *good* might have come of it;

Tantum Religio potuit ſuadere Malorum.

Not conſidering, that the *ſecuring of Religion*, could not have been that way attempted, but with *open Violation* to *it ſelf* and *Juſtice*.

But *Liberty* and *Religion* are two ſuch powerful Words of Enchantment, that the very *noiſe* of them produces *real effects* in the World, and *terrible ones too*: For the unthinking and eaſily-deluded *Multitude*, are by the *ſound* of theſe, made Inſtruments to deſtroy the things themſelves, which they ſo eagerly contended for; and cheated of all their golden Expectations at laſt, of which they dream'd at firſt.

Next to this, we are oblig'd to *bleſs God* for the *many perils*, which *his Majeſty* hath eſcaped by Sea; *If it had not been the Lord, who was on our ſide, the waters had over-whelmed him, and the ſtreams had gone over his ſoul:* For his laſt miraculous Deliverance from *the ſinking* Glouceſter-*Frigat*, that he did not then loſe *his Life* with *his Ship*; whilſt a great part of his Retinue periſhed in his ſight: But that the *God of our ſalvation, who ſhews his wonders in the deep, ſaved him out of many waters*, for *our preſervation*, Pſ. cxxiv 4.

ſervation, and *this days ſolemnity*. We are likewiſe *to bleſs Almighty God*, for ſnatching him out of the Jaws of Deſtruction, by delivering him miraculouſly from that *Unnatural, and Helliſh Conſpiracy and Rebellion*; which was the natural Product of their *Black Bill of Excluſion*: For they who would have Excluded *the preſent King*, confeſſed with their laſt Breaths, That they would have *Murder'd the former*, as well as *him*: From whence God's almighty Arm did reſcue *them and us*; even *becauſe he had a favour unto us*. The Enemies of our Soveraign Lord the King, *are brought down and fallen*; *but we are riſen and ſtand upright*: Nor ſhall *any Weapon*, which is *formed againſt the Lord's Anointed*, *proſper*.

Laſtly, We are *to bleſs God*, for his deliverance from *Two Rebellions in the Firſt*, and his *Peaceable entrance on the Second Year of his Reign*; to whom, *next to God* and his *good Angels*, we are moſt beholden for our national Happineſs; for all thoſe miraculous Concurrences of his Providence, which gave the *Conſecration* to this *glorious Day*. All which comprehenſive Mercies, call aloud upon us to ſacrifice *our unfeigned*, *hearty*, *Publick Thanks*, with *one Heart and Voice to God*, for his tranſcendent Favours to *David our King*, and *Iſrael his People*.

2. *Populo*: To *Iſrael his people*, who by *Solomon*'s means were freed from their Enemies, and Bondage, and kept in Peace and Safety. Great is the *goodneſs of God* to the Land of our Nativity: He hath made

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it both the *envy* and *glory* of the World: Never had *any Nation* greater Evidences of his loving Kindneſs, than we have had; nor more at any time, than this: Conceal them we *muſt not*: Repeat them *we cannot*, they are ſo many in number: Forget them *we dare not*: Diſown them *we will not*. God hath made us the very *Darlings of Heaven and Happineſs*; and courted us to Obedience by all the fair means imaginable; and, as if he meant to make us *a preſident of Mercy to Poſterity*, like *Gideon's Fleece*, *we have been full of the Divine Bounty*; when all the World beſides, was *dry* in compariſon of us: *We came into no misfortunes like other Folks*, *nor have we been plagued like other Men*, round about us: Our *Meſs* hath been *like Benjamin's*, *Five times bigger than the reſt of our Brethren*; and we have plenty of all things richly to enjoy: He hath not *dealt with us after our Sins*, *nor rewarded us according to our Iniquities*; and therefore let the unſpeakable Goodneſs of our *God*, lead us to Repentance; or elſe the more he hath indulg'd us hitherto, the greater reaſon have we to expect *his ſeverity* for the time to come.

Great is the Lord, *and greatly to be praiſed*, (when all the Malice and Power of Hell was raiſed to deſtroy him) for keeping our gracious Soveraign, *under the ſhadow of his Wing*, to this day; in aſſiſting him by extraordinary Supplies of his Grace, to undergo, not only with *Patience*, but *Chearfulneſs*, the many Indignities they caſt upon him, and the

Extremities to which they drove him; and in giving him, now at laſt, the *hearts* of his Loyal Subjects, and the *necks* of his Enemies: Which I therefore mention under this Head, becauſe it is a Mercy to *us*, as well as to *him*, who are neceſſary Sharers in it. And we were the moſt ungrateful Monſters in the World, if we ſhould not remember it; and conſider ſeriouſly, how *happy the People are who are in ſuch a caſe*; yea, *how bleſſed are that People whoſe God is the Lord.*

Let us hang up our *Votive Tables*, and manifeſt our publick and chearful Senſe of theſe Mercies on *this ſolemn Feſtivity*; and leſt the more *God* in Mercy remembers us, the ſooner we forget both him and our ſelves, let *the rejoycing of our Lips*, be ſeconded with *the reformation of our Lives*: For *if we ſtill do wickedly, we ſhall be conſumed, both we and our King.*

1 *Sam.* xij. 25.

Let us *love God*, and *one another*, from this day forward, more than ever we did, *for the King's ſake.* The *better Chriſtians* we become, the *better Subjects* we ſhall be; and the *better Neighbours* too.

Let us therefore forſake all thoſe *waſting ſins*, which rob us of our Peace and Joy; and remember that all *outward formalities of Rejoycing*, are but inſignificant *Ceremonies*, if not accompanied with *innocence*, and *integrity.* To what purpoſe do we *Ring our Bells*; if we reſolve to *draw Iniquity with Cords of Vanity*; *and Sin, as if it were with a Cart-*

Iſai. v. 18.

rope,

rope, till we *pull down* God's *Judgments*, upon the King's, and our Heads? To what end ſhall we *kindle Bone-fires*, if we reſolve to *enkindle the Flames of God's diſpleaſure*, by our provoking Sins to devour us, into *whoſe Hands it will be a fearful thing to fall*; for *our God is a conſuming Fire*? To what purpoſe do we pleaſe *our ſelves*, if we reſolve likewiſe to gratifie *the King's*, and *our Enemies*; nay, and the *Enemies of God, and all goodneſs* too? For *God's ſake*, for *the King's ſake*, for *the Church of* England's *ſake*, be *dutiful Subjects to the King of Heaven* in the *firſt* place; and *next under* him, to the *King of Great Britain*; that *God* may never repent of his loving Kindneſs to *him* or *us*. *Heb.* x. 31. *Heb.* xij. 29.

The Lord of Hoſts, who hath kept him in the *day of trouble*, of his Infinite Mercy to him and us, preſerve him *from it*, for the time to come; the Lord *help him from his Sanctuary*, and *ſtrengthen him out of Sion*: Let *the Ark of his Preſence* be always *precious* to him, and let *the Preſence of that Ark* evermore *preſerve* Him: *Let thy Hand, O Lord, be upon the Man of thy Right Hand*: Make him a conſtant *Patron* of *thy Church* and *Truth*: Protect *his Perſon*; and proſper *his Government*. Bleſs *him* with *wiſe* and *ſafe Councils*; and give him *courage* and *conſtancy* to purſue them. Bleſs him in his Royal Conſort, *our gracious Queen* MARY; the *partner of his Afflictions*, as well as *of his Glories*; and in that good time, which ſhall be *beſt* for *her and us*, fulfil her Joys;

and make her a fruitful Mother of many and happy Children; and the King a Father of a numerous Posterity, to Rule these Nations after him, by Succession in all Ages and Generations. O Lord, *Grant the King a long Life*; *give him his Hearts desire*; *and fulfil all his mind*; that we, *his Subjects*, under thee, may see *with joy and gladness of Heart*, That thou, of thine infinite Goodness, dost *help thine Anointed*; and that thou wilt *hear him from thy Holy Heaven*; and continue thy Loving Kindness to *our David thy Servant*, *and Israel thy People.*

AMEN.

FINIS.

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AT the Inſtance of many *Eminent* Perſons of both *Churches*, Superiours are conſenting that, of the *Engliſh* Sermons Preach'd before Their Majeſties ſince the Firſt *Sunday* of *October* laſt, ſome be made Publick. And becauſe that which open'd the Preaching at *Windſor* has been much deſir'd, and the longeſt expected, I Preſent the Reader with it in the *Firſt* place. The Author bids me Apologize for it as a ſlight Thing run up in haſte; But ſince it was well receiv'd, it would be to queſtion the Judgment of that moſt Honorable and moſt Learned Auditory, to make any Excuſe, or to give it you with any Alterations or Amendment. You have it therefore as it was ſpoke, and will be follow'd by others of the ſame Hand, he hopes, more Correct.